

Mrs. Sangster on "Too Much Housekeeping."

Serious Effects of Fall Housecleaning on Over-Fatigued Housewives—Why Women Fade Earlier Than Men—Getting Good Help by Bringing Up Orphan Girls.

By Margaret E. Sangster.

JENNY HAS been, to put it plainly, on the rampage in her housework for the last six weeks. All the beautiful fall weather, the best of the year for housework, has been spent by her in a campaign of scouring, scrubbing, carpet-beating and painting, until the house shines like a jeweler's window and every nook and corner is immaculate. Far be it from me to advocate careless housekeeping, but there are limits. When Jenny started in to set her house in order for the winter, she looked fairly plump and her cheeks had a pretty pink color of their own. After several weeks of hard physical and nervous work, however, she looks like a man who came late, and she is a different being. She is pale, thin, listless, and her eyes are sunken. Her hair is falling out, and she has a permanent frown on her forehead. "Jenny used to be so pretty!" Her friends say this, and add, "How has she gone off since she married!"

In common with American housewives, my friend Jenny is a housewife. She is a woman who is considered efficient or responsible in her kitchen. Males arrive and depart, blue-eyed Swedes, dark-haired Slavs, rosy-lipped "green-horns," and all-voiced colored girls from the South, all about equally trying and inadequate. Trained servants at very high wages are to be had by the mistress who can afford to pay them—some of them. Jenny, however, has no such troubles in this line, and money does not always bring the perfect cook, the neat housemaid and the obliging waitress of one's dreams.

Jenny is not rich. Her husband is doing well in business and the home has every comfort. One good, all-round maid would meet Jenny's need, but that desirable personage is not to be had. There are no shops and factories that swallow up the women who formerly went into domestic service, and the comparative independence of the factory appears to them an offset to the greater ease of work in a home. Besides, though it is widely known, out excuse, there is a stigma attaching to domestic labor. The girl behind the counter feels herself socially many removes from the girl over the wash-bowl, and the ironing board. The girl at the loom would not exchange places with the girl who takes care of little children in a nursery.

Women are borne down with continual toil in their homes because in our complex modern life and in American atmospheric conditions they cannot secure the right kind of assistance. If, like Jenny, they have a very high ideal of their housekeeping, they will not simply put into it their own lives, their flesh and blood and nerve and shew, and toll until they drop with nervous exhaustion or some day slip into the grave. The ruggedness of the girl at the loom, who would not exchange places with the girl who takes care of little children in a nursery.

Nine out of ten men honestly suppose that their wives have a very high ideal of their housekeeping, and they are right. Indeed, and though they do not say so, they fancy that a home keeps itself. Why do men grow handsomer as they grow older, while women grow plainer? It should be a bright, airy, cheerful, and manly. Why should John remain comely and gain poise and dignity as the years advance, while Jenny loses her bloom, her delicate face criss-crosses with a network of fine lines, and her golden hair falls into a faded brown?

The answer is obvious. Jenny works too steadily over a multitude of things that do not pay because, though finished to-day, they are, somehow, sure to need doing again tomorrow. The bread, apples and cakes she bakes are presently eaten to the last crumb. The dustless chambers gather dust again. Vanity of vanities, all is vanity, is written in invisible ink across the household. One of the most notable women in the land, and it takes but twenty-four hours and a shaft of sunlight to bring it out, so that the who runs may read.

Now, where is the remedy? There is a remedy. And it is not in being slothful and living contentedly in dirt. Though some of us are hyper-sensitive about dirt, and ought to remember that mother earth is a friend that we are never to undo until we will one day return, yet the majority have common sense, and know perfectly well the value of a happy medium.

We must learn to discriminate between essentials and nonessentials in the home administration. Autumnal cleaning is requisite, and, as to the collar and the garter and the closets and pantries, it cannot be too scrupulously done. But we need not have a cyclone in an attic or a blizzard in the whole house. Every room does not need to be swept every week. As for washing windows so often as Jenny does it is the most utter folly, as the autumn storms dash rain and the autumn sun blows dust on them an hour after they are made to shine like a prism.

Of course, they must be clean enough to look through without opacity. A vision in a happy-go-lucky house once remarked on the brightness of the morning. "Yes," innocently observed a child, "mother washed the windows yesterday."

Our grandmother had a way out of household difficulties worth our adoption. She often took a little girl to bring up, finding her in an orphan asylum, or borrowing her for some years from a family where there were many mouths to feed and few dollars to do with. They gave this child schooling, clothes, religious teaching, and thorough training in the several departments of housework. She was treated as one of the family, not as a servant. She noticed that the lady at the head of the house was just as considerate, she understood what she ought to require of herself, of her daughters, and of the little maid, sometimes sending her to her room to be grown sometimes staying on a tether that could be slipped at discretion.

As these little helpers grew up, they became attached and competent domestic assistants. Everywhere they fitted into the home life. They knew the home reefs and shoals. Intensely loyal, they could be trusted. Often they married from the household in which they had been reared, and thereafter, when the parents were no longer, they came back to do what they could.

Jenny shakes her head. She does not want to be bothered with a half-grown girl. She has no desire to have grown

ship. It is not a civil contract of convenience. JOHN RIDOUT, St. Andrew's Church, Richmond, Va., October 20, 1904.

TRUTH ABOUT JAPANESE SOLDIER

By Baron K. Suyematsu.

IF it is the love of country so strong in the Japanese? How is it that he who knows how to fight and does fight like a lion in battle is capable of expressing the tenderest of sentimentalities? What is the moral code of Japan? Why is it that the Japanese soldiers do not seem to care for their lives at all, but attack their enemy with a suicidal dash which surpasses that of any other soldier? Is it his religion which teaches him contempt of death?

These are questions which I am asked every day, and I shall in these lines try to lay clear to my readers the main traits of the character of the Japanese.

First of all I owe it to my countrymen, who are fighting so bravely against the onsets of the East, to state emphatically that it is not the love of country which makes them ready to lay down their lives for their country at any time.

The principal of Japanese ethics are nowhere better expressed than in an Imperial decree, dated December 1902, sent to all Japanese school teachers. The Mikado on this calls the attention of the teachers to the fact that the rules which he gives in the official decree are the very same which he has given to his subjects, which have been recognized as the fundamental principles of ethics in Japan for many generations. The most important paragraph of this Imperial decree reads: "It is our wish that you, our loyal subjects, at all times honor and obey your parents and love your brothers and sisters. Man and wife should live together in peace and love. Be faithful to your friend. Practice self-sacrifice and self-control. Be just and honest in all your dealings. Be merciful. Do what you can to help science and education. Be peace loving."

"Educate your minds and try to reach perfection in everything. Be a good citizen. Think of the commonwealth and spread light among your neighbors by good deeds. Watch over the constitution of the country, and obey its laws."

"Be ready to sacrifice all your life, your property, when danger threatens your country. Always remember that you owe your country everything, and that you should exert all your influence to further its interests."

In giving these rules the Mikado solemnly promised to keep them himself, and made the same promise for his successor. This decree of the Mikado is read to the children in all the schools of Japan on the three great national holidays, January 1, February 11 and the Mikado's birthday. Religion is not taught in the Japanese public schools, as the instruction of it has always been left to the parents, but every child must attend the public schools regularly and is only excused in cases when he is ill. The Mikado's birthday is strictly this is adhered to is proved by the statistics from 1901 to 1902, which show that during that year 5,729,028 children (3,117,486 boys, and 2,611,542 girls) attended the public schools regularly, while the total number of children who for some reason or other did not attend was only 18,546.

It is the young men who have been educated in these schools who are now fighting in Manchuria, and it is absolutely impossible to speak of them as having been taught to be cruel and bloodthirsty. It is also a great mistake to think that they do not value their lives at all.

The Japanese soldier values his life as highly as the soldier of any other nation, but he would never think of hesitating when asked to sacrifice it for his country or Emperor, because he has always been taught that duty and honor demands that he be ready to sacrifice it when his country is in danger.

Special rules are laid down for the education of soldiers and sailors in an Imperial decree issued in 1882, which reads in part: "Know, therefore, soldiers, that we are your supreme war lord. You are our arms and legs, and you must guard your sovereign as you guard your heads and necks. Only in this manner can the right understanding between us exist. Whether we shall be able to protect our country, our empire and prove ourselves worthy of the blessings of Heaven and the glorious deeds of our ancestors depends upon whether you fulfill your duties as soldiers. If our glorious empire should crumble into dust, the disgrace will be yours. But

I Will gladly give any sick one a full dollar's worth of my remedy to test. Can any ailing one refuse this?

No one else has ever tried so hard to remove every possible excuse for doubt. In eighty thousand communities—in more than a million homes—Dr. Shoop's Restorative is known. The fact that it all around you your friends and neighbors, perhaps—whose suffering it has relieved. There is not a physician anywhere who dares tell you I am wrong in the medical principles which I apply. And for six solid years my remedy has stood the sanest test a medicine was ever put to—I have said, "If it fails it is free"—and it has never failed where there was a possible chance for it to succeed.

I ask no deposit—no promise. There is nothing to pay, either now or later. The Dollar bottle is free

I want no references—no security. The poor have the same opportunity as the rich. The very sick, the slightly ill, invalids of years, and men and women whose only trouble is an occasional "dull day"—to one and all I say, "Merely write and ask." I will send you an order on your druggist. He will give you free, the full dollar package. My offer is as broad as humanity itself. For sickness knows no distinction in its ravages. And the restless patient on a downy couch is no more welcome than the wasting sufferer who frets through the lagging hours of the sanatorium. I want EVERYONE, EVERYWHERE to test my remedy.

Inside Nerves!

Only one out of every 10 has perfect health. Of the 9 sick ones, some are bed-ridden, some are half sick, and some are only dull and listless. But most of the sickness comes from a common cause. The nerves are weak. Not the nerves you ordinarily think about—not the nerves that govern your movements and your thoughts.

But the nerves that, unaided and unknown, night and day, keep your heart in motion—control your digestive apparatus—regulate your liver—operate your kidneys.

These are the nerves that wear out and break down. It does no good to treat the ailing organ—the irregular heart—the disordered liver—the rebellious stomach—the deranged kidneys.

"Always," says the doctor, "the very best of nerves that control them. There you will find the seat of the trouble. But this is nothing new about this—nothing any physician would dispute. But it remained for Dr. Shoop to apply this knowledge to the practical use. Dr. Shoop's Restorative is the result of a quarter of a century of study along this very line. It does not do the organ or deaden the pain—but it does go at once to the nerve—the seat of the trouble—and it strengthens it up, and strengthens it and makes it well.

The stomach is controlled by a delicate nerve called the solar plexus. Prize fighters know that a blow over the stomach—a solar plexus blow—means a sure knock-out. For this nerve is ten times as sensitive as the pupil of the eye. A blow over the solar plexus is only one of the centers of the great inside nerve—the power nerve. It is one of the master nerves. The stomach is its slave. Precisely, the solar plexus is nerve trouble—inside nerve trouble—solar plexus trouble. Dr. Shoop's Restorative goes straight to the inside nerve—strengthens the solar plexus—and the stomach trouble disappears.

The kidneys are the blood filters. They are operated solely by the inside nerves. The branch which operates them and regulates them is called the renal plexus. When the renal plexus is weak or irregular, the kidneys become clogged, the blood is impure, they should throw off. No kidney treatment can clean them out or cure them. They are forced into another until, at a while, the kidneys themselves begin to break down and dissolve. There is only one way to cure them—strengthen the inside nerve—the power nerve—which controls them, which Dr. Shoop's Restorative alone strengthens and restores.

For Stomach Troubles.

For economy's sake, keep a bottle of Dr. Shoop's Restorative always on the pantry shelf. When off days come a few doses will increase your appetite—relieve your dullness—set you right.

For kidney troubles. Neglected, these dull, listless spells may develop into serious illness. A dose in time is the truest economy.

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A Bond of Sympathy.

The inside nerve system is plainly the most important system in the human body. Our life rests on the action of the vital organs. While they work we live, while they stop we die. While they perform their duties properly we are well. When they perform their duties poorly we are ill. And the vital organs, each and every one, depend upon the inside nerve system, for it not only regulates them—it operates and controls them.

The work of the inside nerve is not only the most important—it is the most laborious. For our other nerves are exerted only at will. We think and talk and exercise only as we feel inclined, and when we are tired we rest. But the inside nerve, the very life-giving kidneys, must constantly and continuously—day and night—constantly and continuously—perform their necessary duties. We have no way of knowing even that they are tired or at fault save the weakening of the organs they supply.

But this strong bond of sympathy has a useful purpose. For it shows us clearly that all are connected with the very life-giving kidneys. If we make the system strong we strengthen every branch. This is why so many ailments are cured by Dr. Shoop's Restorative. For almost all sickness is nerve sickness—inside nerve sickness—and other kinds of sickness, such as rheumatism, are arranged and arranged, due to lack of proper inside nerve

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But this mountain of evidence is of no avail to those who shut their eyes and close away in doubt. For doubt is harder to overcome than disease. I cannot deny those who lack the faith to try. So now I have made this offer. I disregard the evidence. I lay aside the fact that mine is the largest medical practice in the world, and come to you as a stranger. I ask you to believe not one word that I say until you are a stranger. I offer to give you out right a full dollar's worth of Dr. Shoop's Restorative. It is the utmost unbounded confidence can suggest. It's open and frank and fair. It is the supreme test of my limitless belief.

I ask no deposit—no promise. There is nothing to pay, either now or later. The Dollar bottle is free

There is no mystery—no miracle. I can explain my treatment to you as easily as I can tell you why cold freezes water and why heat melts ice. Nor do I claim